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THE UNPARDONABLE SIN

JOHN NEWTON STRAIN

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THE UNPARDONABLE SIN

BY

JOHN NEWTON STRAIN

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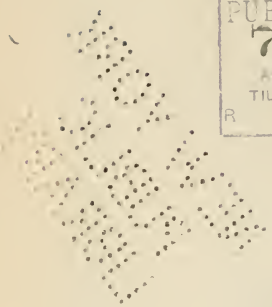

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MY TASK

My task, a joyous task,
To lighten life's burden,
To brighten life's way,
To make the world better,
And life a blessing to man,
To be able to say,
At the end of each day,
At the end of each year,
I have lived for both God and man,
My neighbor as well as myself,
And when life is o'er as the year is done,
I know I shall see the face of MY KING.

THE AUTHOR.

★ PUBLISHED BY THE AUTHOR ★

FOREWORD

In the words of Christ, the great text for the UNPARDONABLE SIN, the Master gives the clew and lays the foundation for our argument. Mt. 12:31-32. Jesus the all wise and infinite Saviour tells us, "All manner of sin and blasphemy shall be forgiven unto men. (Note he said ALL sin and all blasphemy shall be forgiven—save the blasphemy against the Holy Ghost). Why not this also able to be forgiven? Is it a greater sin than any other? We think no greater than any other sin, for every sin is against an Infinite God, the sin is against INFINITY. Nothing can be greater than the sin against INFINITY. Now look here, SEE WHAT THE MASTER SAYS, THE SIN AGAINST "THE SON OF MAN" may be forgiven, and that's a sin against INFINITY. Jesus being both God and man, Son of Man, Son of God, THE GOD-MAN, but this can be forgiven. Notice this: "The sin against the Holy Ghost shall not be forgiven, neither in this world, neither in the world to come." There is a distinction in the Sin against the Son of Man, —Jesus, and the Sin against the Holy Ghost. Remember this. This distinction the Master points out leads to the understanding of what the UN-

PARDONABLE SIN IS. Jesus shows us what He means, and why this sin can not be forgiven. This is just the foreword, the explanation, that Jesus, the Saviour, makes in His statement, which is so plain, none should fail to grasp it; and all would, if they only paused to answer why the SIN AGAINST THE SON OF MAN COULD BE FORGIVEN, WHILE THE SIN AGAINST THE HOLY GHOST COULD NOT.

Then in Hebrews 10:26-29 Paul takes up the Master's argument and presents it to us in a new light, adding force to what the Master has already told us. "He that despised Moses' law, died without mercy," under the witness of two or three. He adds: The Law God delivered to Moses upon fire crowned, smoke wreathed Sinai. Then the writer to the Hebrews takes up the argument as the Master in Mt. 12:31-32 has presented it, "Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, (Christ said the 'Son of Man,' —it's the same person, Jesus, the Saviour of the world, Jno. 3:16-17, Christ the anointed Lamb of God, Jno. 1:29) and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?" Ah! we have it here in its fulness, God

the law giver, Christ the Son of Man, the Son of God, and the "Holy Ghost, Spirit of grace."

In other words you have Father, Son and Holy Spirit, the three persons of the Godhead, and when a man has committed the UNPARDONABLE SIN, the LOVE OF THE FATHER, THE SON, THE SAVIOUR OF THE WORLD, AND THE SPIRIT OF GRACE, THE GUIDE INTO ALL TRUTH, ALL HAVE BEEN EXHAUSTED, ALL HAVE BEEN DEFAMED, ALL HAVE BEEN INSULTED, ALL HAVE BEEN SPURNED, and have forsaken a man, and so his case is desperate; DESPERATE, yes, that is the word, and that does not overpicture his case; not at all.

Men could not refuse the Holy Spirit till he came. Men could not refuse to believe in Jesus Christ, before His time, just as it is impossible for my friend who will not ride in an automobile, to have done so, until automobiles came, or in other words were an actuality.

So the sins of the Old Testament must be against God the Father. True: Isaiah 53 which is prophetic, points out the sin against the Lamb of God, and yet that sin was not fulfilled until CALVARY became a fact.

This last statement is made to defend our position against the possible criticism of those who

think we are unguarded in our thought.

In other words we are saying, before the Wright brothers completed their air ship, none could be killed, by aerial navigation, simply because there was no such thing before that time, therefore death from accident that way was impossible, so it's impossible to refuse to believe in the Man of Galilee until His time, or sin against Him by rejecting Him.

Again: This same thing is true of the Holy Spirit. Men could not refuse to be Spirit led, until the Spirit came, and the Spirit did not come until after Christ had died; *died,* yes on Calvary's tree. Then the disciples gathered in the upper chamber, and prayed, until the Spirit came that Christ had promised to send and so we HAVE THE SPIRIT WITH US, OUR GUIDE, INTO ALL TRUTH. Do all men follow the leading of the Holy Spirit? We are sorry to be compelled to say, they do not. When they do not, they refuse the Guide into all truth, despise, spurn Him.

The Unpardonable Sin

WHETHER a sin is pardonable or not depends upon the view point. We may call a thing unpardonable, which with God is pardonable. We will get at the core of this great truth only when we view it as God views it. Our effort therefore is to discover God's view point in this discussion.

God says in Gen. 6:3, "My spirit will not always strive," and that is the first mention we have of the UNPARDONABLE SIN.

Three times God told Jeremiah not to pray for certain ones. "Ephraim" is joined to his idol, let him alone. Was Ephraim's sin UNPARDONABLE?

Paul speaks of some whom God's Spirit has "given up." Heaven pity the man, of whom God says, "Let him alone," he is joined to his sin, joined to his idol, his conscience is dead. No word of man, no word from God's Holy Writ can stir him. He is asleep, let him sleep on now and take his ease. He has no concern for his own soul. Darkness has blinded his eyes. Listen, hear me, that unconcern will not always last! He will waken, but it may be only when the night of eternal doom and darkness has overtaken him. Then he will realize his true condition. No word of ours can picture

it as he will behold it. Then "shall they call upon me, but I will not answer, for they hated knowledge, and did not choose the fear of the Lord, therefore they shall eat of the fruit of their own doings and be filled with their own devices." Proverbs 1:28. Again, later in the New Testament, Jno. 12:39, "Therefore they could not believe." They could not believe because they had refused when they might have done so, now they are not able to believe. They have made belief for themselves impossible. What a dreadful word is that, IMPOSSIBLE. They have grieved away their day of grace. The despised and spurned Spirit of God has withdrawn from them, yes, and forever. Another dreadful word, *FOREVER*.

What the full meaning is of all these declarations from God's Word no mind of man can fully tell. As we speak on this most awful and solemn theme: We ask God's spirit to speak the full, the rounded truth, not of man's wisdom, but the message of God's Holy writ on this most vital of all themes to man.

THE SCRIPTURE FOR THE SIN WHICH HATH NO FORGIVENESS

God's Word tells us there is such a thing.

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift,

and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Then this truth is amplified by a parable in the next verses.

"For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessings from God." (This represents the person who has accepted Christ as a Saviour). "But that which beareth thorns, and briars is rejected, and is nigh unto cursing; whose end is to be burned." (This the person who has rejected Christ as a Saviour).

"But beloved we are persuaded better things of you, and things that accompany salvation." Heb. 6:4-9. (This was his hope in them, because of his hope in Christ). "Which hope we have as an anchor of the soul, both sure and steadfast." Heb. 6:19. An emphatic truth, THE ANCHOR IS SURE AND STEADFAST.

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses's (The Ten Commandments) law

died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, (Jesus, the World's Saviour) and hath counted the blood of the covenant, wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace? (The Holy Spirit, the third person of the Trinity). For we know him that hath said, "Vengeance belongeth unto me, I will recompense, saith the Lord. And again, the Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." Heb. 10:26-31.

"Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe unto the saving of the soul." Heb. 10:38-39.

"All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost, shall not be forgiven, unto men. And whosoever speaketh a word against the Son of man, (the second person of the Trinity) it shall be forgiven him: but whosoever speaketh against the Holy Ghost, (the third person of the Trinity) it shall not be forgiven him, neither in this world, neither in the world to come." Mt. 12:31-32. Jesus said that.

THE SIN WHICH HATH NO FORGIVENESS

THEME—THE UNPARDONABLE SIN. OBJECT—TO SHOW THE PERILOUS CONDITION OF THE SINNER.

Some things are of vital interest to every one. The sin which hath no forgiveness is such. Reason tells us some things are possible; others are impossible. Some things are reasonable; others are unreasonable. The writer of the Hebrews points out most vividly that, "It is impossible for those who were once enlightened, and tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come. If they shall fall away to renew them again unto repentance."

The revised version will better enable us to grasp this. Those described as "ENLIGHTENED," "IF THEY SHALL FALL AWAY," "IT IS IMPOSSIBLE TO RENEW THEM AGAIN." We readily see three things stand out very clearly and distinctly here in God's Word. 1st. Those described, "enlightened." 2nd. The act—"fell away." 3rd. The result—"impossible to restore them." (This is Professor Marquis' outline as we remember it). Those described as enlightened, who are they? Have these so described been born

again? Are they regenerate or unregenerate? Are they free from sin or still in sin? Have their names been written in the BOOK OF ETERNAL LIFE? Have their names been registered in heaven as heirs with the Lord and Saviour Jesus Christ? Again, are not the ones described as enlightened the ones specified, if they shall fall away, or designated by the term "fell away" in the R. V. What is this act, "FELL AWAY?" Again, those described as "ENLIGHTENED, IF THEY SHALL FALL AWAY, IT IS IMPOSSIBLE TO RENEW THEM AGAIN UNTO REPENTANCE." Here we have the result and God's Word declares it is impossible to change it. "IT IS IMPOSSIBLE TO RENEW THEM AGAIN UNTO REPENTANCE." Does not this show that things are fixed for time and eternity, by our lives and by our own activities, in this world? Or in other words, man's life here fixes his destiny for eternity.

"For as touching those who were once enlightened," "if they shall fall away," "it is impossible to renew them again unto repentance." This to your mind may be an unwelcome, yea, even a repulsive thought, but we would have you remember it is God's Word. This thought is the thought of God. Certainly, it is enough to drive every sinner to his knees, for there is forgiveness with the

Lord. We are dealing with great principles upon which your eternal destiny hangs. Moreover the passage quoted has other scripture that illumines it. Is it not in accord with Christ's own words in Luke 9:62? "And Jesus said unto him, no man having put his hand to the plough and looking back, is fit for the kingdom of God." We are convinced this is no stretch of imagination on our part, for Jesus has just been speaking to those who were followers of Him.

Our aim is definite. To show what the unpardonable sin is, is of secondary, of minor importance. The great and all absorbing thought is to awaken the sinner to a realization of his perilous condition. Our one desire and the aim of this work is to so quicken him by a true appreciation of his present state that he will act. If a man were in a burning building when he was convinced of the situation in which he was placed, would he not at once seek a place of safety, a place of refuge? If he did not do so would we not be compelled to say his actions were those of a man who was unreasonable? If he who is convinced of his duty does not act, can we say less of him?

A PERILOUS CONDITION

Is the sinner's condition perilous? Yes, the most perilous imaginable. Nothing can be imagined

more perilous. And remember, we are not stretching words as to their true meaning. There is no exaggeration, no desire to misrepresent.* We have weighed every word of the following sentence. The sinner's condition is one of peril. Peril so great that no mind of man can fathom its depths. Every hour of the life of the one who is out of Christ, is fraught with peril. The thoughts we bring are of inestimable worth to every soul. We ask this of you. Do not form your decision until our argument is complete. The writer of the Hebrews himself prepares the mind for this, "a hard saying which he himself will find difficult to interpret and few will receive it." Cf. Hebrews 5:11. We realize all the difficulties that lie before us, but we ask that God's Spirit shall guide and enlighten.

THE ENLIGHTENED

Who are those described as "ENLIGHTENED?" Are they children of the King? EN-

*If we should exaggerate or misrepresent, have we not lost our point of advantage with the one we are desirous of winning by our argument? Therefore, we have been constrained and withheld from saying certain things we believe most deeply. We dare not say the thing that will make us misunderstood in any statement. Our reasoning has because of the realization on our part of this truth, been most conservative, less passionate than otherwise it would have been. This we believe will accomplish more in the end, because we have understated our convictions, understated the truth as we see and understand it.

LIGHTENED! When can we say a person is enlightened? Is not an enlightened person one that has been instructed? The primary meaning of the original word of the Greek is this: "To bring to light, to make known, to enlighten, to instruct, to teach." Therefore we can say the enlightened person is the one who has spiritual or mental knowledge. The enlightened are no longer under the influences of error, or superstition, they are not prejudiced by likes and dislikes. We modify this statement, they should not be prejudiced by likes and dislikes. History reveals this. Those described as enlightened are earth's favorites of fortune. They have the best advantages civilization has to offer.

SCRIPTURE SHOULD INTERPRET SCRIPTURE

In Ephesians 1:18 this word enlightened is more fully unfolded. "Having the eyes of your heart enlightened, that ye may know, what is the hope of his calling, and what the riches of the glory of the inheritance in the saints." The result that is pointed out from being "ENLIGHTENED" thus we see is, "that ye may know." To know, one must have been instructed. There must have been a teacher. Thereby they have come to know and

understand the true meaning of the "riches of the inheritance" of those who are in Christ.

They have "tasted of the heavenly gifts." What is it to taste? Tasted means tested; hence to try, to make proof of. When any thing is tasted it is tested; "Taken a little of, to have a limited experience or knowledge of, to use sparingly, to know by experience at first hand. To enjoy by tasting." Therefore the "ENLIGHTENED" have "tasted the heavenly gifts." They know by actual experience at first hand. An illustration will better explain our meaning.

Nicodemus, the teacher of Israel, certainly tasted of the heavenly gifts. He was taught by the Master Himself. Moreover Nicodemus was an enlightened person in the highest and truest sense of the term, yea, even in the most complete sense of the term. He was THE teacher of all Israel. He had no superior in his day, save heaven's teacher. He was the most intellectual pupil that ever sat at Jesus' feet. Yet there is one little clause that is very significant in the description of him. He is always mentioned in Scripture as the one who "came to Jesus by night." Why this special clause? Has it any meaning? Yes, a world of truth is revealed by it. Nicodemus was enlightened. He was taught by the Master. Heaven's teacher taught him. He was convinced that Jesus was the Christ

of the promise, "we know that thou art a teacher come from God." He consents in part to the teaching of Jesus. He admits it to be reasonable. The reality back of it made it so. There is evidence of the strivings of the Holy Spirit, as Christ, the Son of God, in love pleads with him. Nicodemus' thought was quickened. He acknowledged the reality of Christ's message. He was enlightened, his mind was illumined, he was pleased, yea, even delighted. He felt the thrill of pleasurable emotions as aspirations were born within he had never realized or known before. The eyes of his understanding being "enlightened" he came to know as never before "what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power toward us who believe." Did he do this? Did Nicodemus believe? "Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16:31. Why? "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." Acts 4:12. Did Nicodemus believe? God's Word and the light it gives does not permit us to say yes.* True he stood up for Jesus in

*We recognize the fact we are taking ground that we can find no one of all the writers in our library in accord with. Nicodemus is held up as a model by men. Pointed out as a Christian. There is absolutely no ground for this as we

John 7:51 saying, "Doth our law judge any man before it hear him and know what he doeth?" Again later in life we see him in John 19:39 with a hundred pound weight, upon his back, going out to that new rock hewn tomb, to pay the last tribute of respect to a dead Christ. Nicodemus was a great man, one of the men of the supreme court of Israel. He was THE teacher of all Israel. He had, as we have already said, no superior, in his time, save Jesus Christ, whom he acknowledged to be such himself. But what did the great Nicodemus ever accomplish for Jesus? Nothing, absolutely nothing. Granting the utmost to Nicodemus, all we can say is, that he stood up for Jesus saying, "Doth our law judge any man before it

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understand God's Word. He never confessed faith in Jesus Christ. Christ never referred to him in any way that would lead us to believe this. In fact what is said in Jno. 19:38 and 39 telling us Joseph of Arimathea being a disciple of Jesus, but secretly. And there came also Nicodemus who at the first came to Jesus by night, to our mind is very clear. Jesus and the disciples did not know him as a disciple of Jesus. He was friendly toward Jesus. Had enough interest or curiosity awakened in his own mind to seek a conference with Jesus. And it was at night. He went under the screen of the mantle of the night. A friendly feeling, curiosity, a conference in which he sought to sound Jesus will never permit us to say he became a Christian. And more, the deduction of logic will lead to other conclusions concerning him. If men seek Jesus at night, go only to Him then, can we not expect to find them in eternity doing the same thing? Going to Jesus by night there also. And what if there is no night there in which they can go? Will men not act in eternity the same as they act here?

hear from him and know what he doeth." Some think it was his influence that gave Jesus a trial by jury. There is even doubt of this. Grant it, and what was it? Nothing but a travesty, a mockery of justice. And because he did even this little men say "noble Nicodemus." We say shame on Nicodemus. Shame, because he suffered the laws to be overridden. Shame, because he lacked the manhood to stand for what he knew was right and just. Shame, because he suffered injustice to be done to a man whom he believed to be a just and true man. Shame! shame! shame on manhood such as this! See him, see him "noble Nicodemus" who cows before the word. "Art thou also of Galilee, search and see out of Galilee ariseth no prophet." Can we say of him, "NOBLE NICODEMUS?" Nay, not so. But the sadness and the pathos is this: Nicodemus never stood up for Him again, never befriended, never defended Jesus. Paid tribute only to a dead Christ. Not a secret believer.

We see Nicodemus at the funeral, as to-day we see men there, and at no other church service. Paying respects to the dead does not make a man a Christian, and none attempt to make us believe so. What else is there in the account as we have it of Nicodemus in the Word?

Nicodemus like many and many another since, was afraid of men. Nicodemus wanted, as many

since his day have done and still are doing, above all things to be popular with men. Nicodemus had tasted of the heavenly gifts. He had been a partaker of the Holy Spirit. Had it been said a partaker of Christ that would have settled it beyond all question, for no one can be a partaker of Christ who has not been born again. God's Word says, "Whosoever therefore shall confess me before men, him will I confess also before My Father which is in heaven." Mt. 10.32. There is absolutely nothing in God's Word that will permit us to say that Nicodemus did this. NICODEMUS ONLY BEFRIENDED A DEAD CHRIST. Cf. Jno. 19:39. Nicodemus, like Judas the traitor,* tasted of the heavenly gifts. They were partakers of the Holy Spirit. They were convinced that Jesus, the Messiah, was the Christ of the

*What's in a name? Everything. Why has not some infidel out of love for his belief, and hatred of Christ ever named his child, Judas?

The unconscious influences of life are the ones that exert the most powerful influence. These influences are natural. Nothing is assumed. There are no pretensions to be what one is not or more than what they are. We hold it to be a self evident truth, that, the unconscious influences, that rule us and control our lives, are a better index of our true characters and beliefs than any act of confession by word of mouth. Why has the name of Benedict (Arnold) and Judas, the traitors become extinct? Unconscious influence explains it. Scoffers, agnostics, infidels, all who make believe they do not believe in Jesus Christ as God's Son, do admit by the above there is a truth back of that account of a certain person named Judas who for thirty pieces of silver betrayed his Lord and Master.

promise. Their discernment was accurate, they knew Him to be the Son of God. That same discernment sent Judas back with the thirty pieces of silver and forced from him this last bitter cry, his last acknowledgment, "I have betrayed innocent blood." But this was not repentance, and no one believes it to be such, although it was confession before men. Was Nicodemus' confession any more than this of Judas? Shall we see Nicodemus in heaven? We hope so, but we read there is no night there, then when will Nicodemus, who came only to Jesus by night, ever come to Jesus? It is not possible to renew them again unto repentance, seeing that they crucify to themselves the Son of God afresh and put him to an open shame.

A PARTAKER OF CHRIST AND A PARTAKER OF THE HOLY SPIRIT

We touched a great truth that now we must take up and consider more carefully and more fully. Is there any difference between being a partaker of the Holy Spirit and a partaker of Christ? A partaker is a sharer. Yes, there is a vast difference. As much as there is between day and night. No one can be a sharer or partaker of Christ who has not been born again. While every one who has heard the gospel with convincing power has been

a partaker, a sharer of the Holy Spirit. Pre-eminently, the work of the Holy Spirit is that of a guide. "When He the Spirit of truth is come He shall guide you into all truth." Jno. 16:13. Preeminently the work of Christ is that of a Saviour. "Thou shalt call his name Jesus for He shall save his people from their sins." Mt. 1:21. Christ Jesus came into the world, sinners to save. 1 Tim. 1:15. The Greek text. Hebrews 1:3 declares he did this. "When He had made purification of sins, sat down on the right hand of the Majesty on high." The Holy Spirit guides, leads us to Jesus Christ, while the blood of Jesus Christ redeems and saves, reconciles with God, the Father. The Holy Spirit enables a man to know what his duty is. "And He, when He is come, will convict the world of sin and of righteousness and of judgment." Jno. 16:8. (Convict is the word in the Revised. The Greek is, to prove, to convict, to put to shame), i. e. it is the Holy Spirit that comes and pleads with the sinner and convicts. It does more than just reprove, it puts him to shame, it convicts him of sin, of righteousness and of judgement. It enables a man to taste of the "good word of God," while the partaker of Christ is a child of the Kingdom. Hebrews 3:14 so describes such an one. "For we are become partakers of Christ if we hold fast the beginning of

our confidence firm unto the end." R. V. The authorized is this: "For we are made partakers of Christ, if we hold the beginning of our confidence firm unto the end." This word is plain, explicit, full. The partaker of the Holy Spirit is convinced of his sin, because he believed not on the only begotton of God the Father, (cf. Jno. 16:9) while the partaker of Christ is forgiven of his sin. There is certainly a vast difference between being convinced of sin, and being forgiven of sin. One is a sinner under conviction, perhaps, so severe and agonizing that the burden seems it will crush him; the other is a sinner who rejoices in the forgiveness of the love of God, and his joy may be so great that the English language with all its wealth of expression, becomes too beggarly poor to express it in words.

Who can picture the condition of the man who realizes that he has gone on in sin so far, that there is no hope for him? "It is not possible to renew them again unto repentance, seeing they cruficy to themselves the Son of God afresh, and put him to an open shame." "If those who were once enlightened shall fall away, it is impossible to renew them again unto repentance." A hard saying, but is it not in harmony with Christ's own words, "Of those whom thou hast given me, none shall pluck them out of my Father's hand." Cf.

Jno. 10:28-29. How sweet this is to the child of God. There is infinite comfort in it. When his faith is anchored there, no storms can shake it. Because of His love the believing child shall never perish.

But what about back sliding Peter who three times denied his Lord and Master, once at least with oaths and curses? Let God's Word answer. Luke 22:31-32. "Simon, Simon, behold Satan hath desired to have you, that he might sift you as wheat; but I have prayed for thee, that thy faith fail not, and when thou ART CONVERTED," we read in the Greek text, "And thou when thou art converted, strengthen thy brethren." Peter had been enlightened, had tasted the heavenly gifts, had been a partaker of the Holy Spirit, but Christ's own word for it, Peter had not as yet been born again. "And when thou art converted,"—this was an act that had not yet taken place. Peter had acknowledged the Messiah. One day the heart of Christ grew hungry for some one to acknowledge Him as the Son of God, and as He walked with them by the way, He "asked his disciples, saying unto them, whom do men say that I am? And they answered, John the Baptist, but some say Elias, and others one of the prophets. And He said unto them, but whom say ye that I am? And Peter answered and said

unto Him, thou art the Christ." Men are saying the same thing today, but that is not confession of Him as a Saviour. Peter had been convinced, he knew his duty. Yea, he knew his full duty. But he had not done it. He was out of harmony with Christ; this we know because later he followed Christ "afar off." It was this that made possible that scene in which Peter is one of the main actors. See Peter sitting at the world's fire in the judgment hall, trying to warm himself, covering his face with his hands, trying to conceal his identity, cowering before the wistful look of a little girl. See her, see her, as she comes up placing her little hand upon Peter's knee and bending over and looking full up into Peter's face. Hear her! hear her! as she says, "Thou also wast with Jesus of Nazareth. But he denied, saying I know not, neither understand I what thou sayest." Have we like Peter denied Christ, despised His goodness, defamed His name, defied Him to His face, disregarded His fame, derided His law, dethroned His love, defiled our own life by filth and shame? If we have ever been in Peter's place, we are ashamed of it all.

What was the one thing that Peter lacked? Was it a true idea of life? The opportunity to have known this had been his. He had been associated with Jesus who revealed to the world the true life. Had Peter grasped it? The one thing that Peter

needed was birth from above, or in other words Peter had not as yet been converted. Peter was still dead in trespasses and in sins. Peter's one need was life, life from above. Notice if you please the logic of this thought-life. Life is and can only be from life. Therefore God must be a living God. This was Paul's plea upon Mars Hill. "For we are also His offspring." Acts 17:28.

Live children are not born of dead parents, neither are they born into a dead church. "Man is dead in trespasses and in sins." The dead can not revive themselves, THE WORLD'S SAVIOUR IS THEIR SOLE NEED, AN OUTSIDE POWER,—see the importance, the necessity of life from above.

NARROWNESS NOT NARROW MINDEDNESS

Let us look closely at this one thing. We plead for narrowness though we would not be narrow minded. One thing! One life! The life that is hid with Christ in God. This is the only true life. "It is impossible to restore them again," "There remaineth no more sacrifice for sins." Hebrews sixth and tenth chapters. One life. One birth. It is impossible to enter a second time into mother's womb and be born. Jno. 3:4. The logic and the

inference therefore leads us to this conclusion, one birth from above and only one, that is, one birth of the Spirit as there is one birth of the physical and only one. Jer. 18:3-6. "Marred, so He made it again."

If there is one and only one birth of the physical, will it not be reasonable to expect the same in the Spiritual? Drummond's "Natural Law in the Spiritual World" is the development of this same truth.

Some one has said, "One birth; two deaths, two births, one death." i. e. the birth of the natural only, the death of the natural and the death of the soul. Two births, the natural and the Spiritual, the death of the natural only. More, this is the teaching of God's Word. If a man backslide, fall away, this would not be true. "That a man must be born again before he can enter the kingdom of God" is a scientific necessity.

Do you remember the story of the young artist who had wrought so long upon an angel statue and concealed himself to hear what the Master Angelo would say about it? When he heard the Master say, "It only lacks one thing," so nearly broken hearted did he become that he could neither eat nor sleep, until one in deep concern for him made his way to Angelo's studio to inquire what it was the statue lacked, and the great artist said, "Man, it

lacks only life! If it had life it would be as perfect as God Himself could make it." (Biederwolf's Growing Christian. Page II). Have you this one thing? Life. The life hid with Christ in God. If you lack this you lack everything. Nothing in the world can take the place of it.

THOSE GOD'S WORD FORBIDS US TO EVEN PRAY FOR

See the awful perilous condition of the sinner as represented in I Jno. 5:16. It is such that we are not even to pray for the brother who "Sins a sin unto death." Remember Christ's prayer saved Peter. "I have prayed for thee that thy faith fail not." Christ's duty to Peter, is your duty and mine to every one in Peter's place. Christ prayed "not for the world but for them which thou hast given me." Jno. 17:9.

THE THING THAT INTERESTS ALL

The sin which hath no forgiveness is of interest to all. To understand this fully we must be very definite. What is sin? Is it that which ought not to be? Sin is an actuality. It exists. That which ought not to be is not a necessity. Sin therefore is unnecessary. It is contrary, opposed to what ought

to be. That which ought to be, therefore, must be the will of God. He who does what he ought to do will thus, we see, be found as Christ, doing the Father's will. That which ought not to be can make itself known only through the will of a person who is capable of going contrary to the will of God. Thus we see, sin is proof of the freedom of the will. If man is a free moral agent, free to choose for himself, then he is responsible. We see further from this, that he who chooses sin, which ought not to be, does the thing which is unreasonable, while he who does the will of God acts in accordance with reason. He is and does that which is reasonable. He who does not the will of God is unreasonable, and irrational in actions. The root idea of the word sin in the Hebrew and the Greek alike is this: "SIN IS A MISSING THE MARK." What is sin? "Sin is any want of conformity unto or transgression of the law of God." In one word sin is disobedience. Disobedience of what? Of the "LAW OF GOD." The scene is the wilderness of Sinai. God said, "Ye have seen what I did. If ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people; for all the earth is Mine." "Our Father" Mt. 6:9 delivered unto Moses, upon fire crowned, smoke wreathed Sinai, the two tables of stone upon which was

written "GOD'S LAW." Cf. Heb. 10:28.

But man did not keep the law. Man did not obey. Man trampled beneath his feet God's law. Remember this: THE GOD-HEAD CONSISTS OF THREE PERSONS, ONE NATURE, THE SAME IN SUBSTANCE, EQUAL IN POWER AND GLORY; i. e. the God-head consists of Father, Son and Holy Spirit. Do you ask what this has to do with the sin which hath no forgiveness? IT IS OF THE MOST VITAL INTEREST. Many a man has missed the truth and failed to grasp the true teaching of God's Word, just because he has lost sight of this truth. REMEMBER THERE ARE THREE PERSONS IN THE GOD-HEAD. THREE, SEPARATE, INDIVIDUAL PERSONS. THE PERSONALITY OF EACH IS DISTINCT.

What is sin? "Sin is any want of conformity unto or transgression of the law of God." Therefore if man breaks any one of the TEN LAWS, THE TEN COMMANDMENTS, that sin is preeminently against God the Father. God the Father was the law giver. The sins of the Old Testament are of this character. Men are always represented as doing that in the Old Testament which is in direct and open violation of the Law of God. My point is simply this. Men could not

refuse to ride behind the steam engine or automobile until we had the steam engine and automobile. Men could not refuse to have their crops harvested by the self binder until the self binder had come. It is just as impossible for men to refuse to believe in Jesus Christ, the Son of God, before His time, i. e. before His incarnation. Men could not refuse to believe on Jesus before He came. The Jews anticipated His coming. They expected Him. They believed in the Father, therefore they must believe in the Son the Father had promised to send unto them. But when in the fullness of time, Christ, the Son of God came unto His own, they received Him not. Before He came they longingly looked for Him. But they did not refuse Him until He came. Neither could men refuse the Holy Spirit until He had come. The sins of the Old Testament are preeminently against God the Father. Seer after Seer, Prophet after Prophet is sent and all as representatives of God the Father, are rejected. At last the perilous condition of the sinner, makes new and more urgent demands upon, God, the Father's love. These are the most urgent demands conceivable. Men have no respect for God the Father. What is His, He has not received, from those who occupy till He come. "For all the earth is Mine." Men are only stewards. Mark 12:1-12 so rep-

resents it. "And He began to speak unto them by parables. A certain man planted a vineyard, and set a hedge about it, and digged a place for the wine fat, and built a tower, and let it out to husbandmen, and went into a far country. And at the season he sent to the husbandmen a servant that he might receive from the husbandmen of the fruit of the vineyard. And they caught him, and beat him, and sent him away empty. And again he sent unto them another servant, and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. And again He sent another; and him they killed, and many others; beating some, and killing some. Having therefore one Son, his well beloved, He sent Him also last unto them, saying, They will reverence My Son. But those husbandmen said among themselves, This is the heir; come let us kill Him, and the inheritance shall be ours. And they took Him and killed Him, and cast Him out of the vineyard. What shall therefore the Lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others. And have ye not read this scripture: The stone which the builders rejected is become the head of the corner. This was the Lord's doing, and it is marvelous in our eyes? And they sought to lay hold on Him, but feared the people, for they Knew that He had

spoken the parable against them, and they left Him and went their way."

God said I will send My only beloved Son, they will reverence My Son, but the husbandmen said among themselves, this is the heir; come let us kill Him, and they did.

They have not only disobeyed God the Father by trampling beneath their feet His law, but they have added shame to disgrace, yea, ignominy to crime. Their hands are stained by the blood of His dearly beloved Son, and He was His only Son. Father and Son are alike refused. By rejecting the Son, they have doubled, you say, their sin. So it would seem. Have they? He who breaks one commandment, we read, is guilty of all. Cf. Jas. 2:10. Is this not in accord with the thought we are developing? He who sins against one is as guilty as he who sins against Father, Son and Holy Spirit. By refusing to believe on Jesus Christ, the only begotten of God the Father, Who was the fulfillment of the word of prophecy represented in Hebrew 6:5 "as the good word of God," being the fulfillment which was foretold long, long years before in Jeremiah 33:14, "Behold the days come saith the Lord, that I will perform that good thing (the Hebrew is 'good word') daber. I will perform that good word which I have spoken concerning the house of Judah." The "Branch of

righteousness" that was to come up from the house of David has been rejected. Acts 4:11-12, Mark 12:10 and Jeremiah 33:14 points to the one truth. "For God (the Father) so loved the world, that He gave His only begotten Son, that whosoever (Greek pas—all who) believeth on Him should not perish but have everlasting life." John 3:16 is the fulfillment of the "good word" of prophecy, and is so represented throughout the New Testament. But men put Him to an open shame. He was rejected, a thief and a murderer, one who had made insurrection was preferred above Him. The remedy, God provided for sin, men did not accept. They have not only broken God's Law, but they have refused to believe on Jesus Christ, the Saviour of the world. Remember the core of the gospel is this. Jesus Christ came into the world, sinners to save.

THE LAST CHANCE FOR SALVATION

What will God do? He did just what the doctor does when one remedy fails. He uses another. Resorts to other means. But is there another? The remedy for the sin against God the Father is found in Jesus Christ, the Saviour. The man who believes in Jesus Christ finds that his sins are remembered against him no more. Through Jesus Christ

he is reconciled to God the Father. The ruin sin hath wrought hath been repaired. The reconciliation is complete. Like the woman with the issue of blood, that had suffered many things and had spent her all, who came behind in the throng and touched but the hem of His garment was made whole, so every cure in Jesus Christ is complete. Her only hope lay in Jesus Christ. But here is one who refuses to believe in Jesus Christ. He rejects the remedy God has provided. Is there still another remedy? His condition is more critical than that of one who has broken God's Law. There is another remedy. It is found in God the Holy Spirit. God's Law was openly broken, Jesus Christ was knowingly rejected. The man who wilfully hath set at naught Moses' Law, thereby despising the Law giver, was worthy of death, but here is one who in addition, hath trodden under foot the Son of God, and hath counted the blood of the covenant where with he was sanctified an unholy thing. "Certainly he deserved to 'die without mercy,' " and so God's Word represents it. Is this the sin which hath no forgiveness, "neither in this world, neither in the world to come?" Nay. Let God's Word answer. Jesus says, "All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word

against the Son of Man (the second person of the trinity) it shall be forgiven him, (Why?) but whosoever speaketh against the Holy Ghost (the third person of the trinity) it shall not be forgiven him, (Why forgiveness in one case and not in the other?) neither in this world, neither in the world to come." Mt. 12:31-32. Why do you ask? "Because he hath done despite unto the Spirit of grace," (i. e. the third person of the trinity). More "There remaineth no more sacrifice for sin." "God's love which is as high as heaven, as deep as hell, as broad as this universe has been exhausted," i. e. Father, Son and Holy Spirit. This sin, the sin against the Holy Spirit, is no more atrocious, no more odious, no more heinous in God's sight, than the sin against the Father, or the sin against the Son, or the double sin against Father and Son. Why is this ask you? If Father, Son and Holy Spirit are equal, co-equal, how could there be any difference? Neither is this more heinous than the triple sin against Father, Son and Holy Spirit. It could not be, because of the very nature of God, i. e. the TRINITY. THE TRIUNE GOD, THREE-IN-ONE. "They are the same in substance, equal in power and glory." If this be stated as an algebraic equation it may enable us to more readily grasp the truth. The Triune God is infinite. God the Father is infinite. God the

Son is infinite. God the Holy Spirit is infinite. Each equals infinity. Nothing can be greater than infinity. Nothing can be greater than the All Powerful, Omnipotent, Omnipresent, infinite God. "Things which are equal to the same thing are equal to each other."

The Father = The Son.

The Father = The Son + The Holy Spirit.

The Father + The Son = The Holy Spirit.

The Father + The Son + The Holy Spirit = God

. . . the sin against God the Father is = to the sin against God the Son.

Again, the sin against God the Father is = to the sin against the Son + the sin against the Holy Spirit.

Again, the sin against the Father + the sin against the Son = the sin against the Holy Spirit.

Again, the sin against the Father + the sin against the Son + the sin against the Holy Spirit = the sin against Infinity.

This must be true, for, "things which are equal to the same thing are equal to each other." Again, the sin against an infinite God to meet with its equal due, its just punishment, must be infinite. If men go on sinning forever, in life, should not the punishment likewise be forever?

God the Father, God the Son and God the Holy Spirit are infinite; i. e. the Trinity is equal to in-

finity. The Father is equal to infinity. The Son is equal to infinity. The Holy Spirit is equal to infinity. Therefore, the sin against the Father is a sin against infinity. The sin against the Son is a sin against infinity. The sin against the Holy Spirit is a sin against infinity. The sin against the Father, the sin against the Son, the sin against the Holy Spirit is a sin against infinity. No sin can be greater than the sin against infinity. Do we not see that the sin against one is as great as the sin against two, yea, as great as the sin against the three. All are equal to one and the same thing, a sin against infinity. Therefore to sin against one, or the two, or the three is one and the same thing, for each is God, sovereign, omnipotent, omnipresent. They are equal in power and glory.* But we must not

*But says one, "The whole is greater than any of its parts," and you have made it equal to a part of its parts. Can we answer this? In mathematics it seems impossible of any solution. Philosophy answers it and our discussion shall treat it from a philosphical standpoint. But we must say before we take up our argument, there is no disagreement with this problem and mathematics.

Remember we have been dealing with the proposition of the TRIUNE GOD, i. e. THE THREE IN ONE, and this is a mystery, and yet not so much a mystery when considered from the philosophical standpoint. What we shall say, makes unbelievable, unthinkable, inconceivable the doctrine known as the UNITARIAN BELIEF. THREE IN ONE, UNBELIEVABLE, UNTHINKABLE, INCONCEIVABLE? NAY, NOT SO. WE DO BELIEVE IN IT, ALL MEN MUST, BECAUSE THEY MUST BELIEVE THEIR OWN EYES, EVEN THOUGH THEY MAY NOT BE ABLE TO FULLY COMPREHEND, OR FULLY UNDERSTAND IT.

overlook the fact that is most significant, there are three persons in the Godhead, with one nature.

The sin against the Father, the sin against the Son, the sin against the Holy Spirit, each was

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Philosophy enables us to grasp this truth. Light enables us to grasp this. WHAT IS LIGHT? Who has answered it? No philosopher, and yet God's Word has done so. Light is God? "God is light and in Him is no darkness at all." 1 Jno. 1:5. This is the basis for our argument. We shall not beg the question but base our argument upon God's Word. If God is light and His Word says He is, light will reveal the truths and the true nature of God. But you say no mind of man can grasp the thought of the TRINITY? Nevertheless we can approximate toward it at the least, and what is more understand it. The electric light bulb will illustrate what we are trying to enforce upon the mind of every intelligent being.

As the current passes through the light bulb what takes place? The bulb reveals its true nature, light. As we sit in the street car and are speeding along the way, what hurries us onward? electricity, and this is motion, the second form of its manifestation. When we shiver with the cold, what warms that car? That same electricity, and this is the third manifestation of light, namely heat.

LIGHT, HEAT AND MOTION, the three forms of electricity. This is the representation that God has given us of the TRINITY, THE THREE IN ONE. "*God* is light and in Him is no darkness at all." It is believable, reasonable, thinkable, conceivable that God is the TRIUNE GOD. Electricity is just as hard for the mind to grasp as the thought of God, and yet we do know, and all reasonable, sensible men know the trinity exists in electricity.

Light is = to electricity.

Heat is = to electricity.

Motion is = to electricity.

One can not be greater than the other, their power is equal. All can not be greater than one for their power is equal, i. e. "Things which are equal to the same thing are equal to each other."

Light plus heat is equal to electricity.

Light plus heat, plus motion is equal to electricity.

They are one and the same thing, equal, co-equal just as God the Father, God the Son and God the Holy Spirit. Like

worthy of death, all were worthy of death. Why? Because "The soul that sinneth it shall die." Remember what sin is. Sin is in one word disobedience. The soul that disobeys shall die. But you say the sin against the Holy Spirit, seems more awful when you have read Matthew 12:31-32. Yes, because the doom of hell is realized more vividly. Hell's yawning pit seems to be opening to receive the sinner. "He must seek safety. Whither shall he flee? To whom shall he go? Where shall he hang his hope of heaven?" Not a cobweb left even to hang upon. There is no place of safety, no refuge to which he can flee. His condition is perilous in the extreme. He must admit his own inability to save himself. Perilous! Sinner is this your condition? "There is no promise on which he can hang his hope of heaven." He

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God, electricity has three forms of manifestation, with one nature; just as there are three persons in the God-head, with one nature. "He that hath seen me hath seen the Father," Jno. 14:9, said Christ. Likewise, he who hath looked upon the electric car, as it speeds along the way of a dark night, cheerful with its beams of light; made still more cheerful by the warmth of the heat produced by the resistance coils which warms that same car, looks upon one and the same thing,—THREE IN ONE, the triune, just as we see and acknowledge God the Father, God the Son and God the Holy Spirit are one. If the light of the electric light bulb without heat is impossible, if without motion to the mind of man it is unthinkable; it is no more unthinkable, or unreasonable to the mind than the theology represented by the system known as the Unitarian doctrine. Light, s. c. tells us is every where, and so its like God, in its permeating all space.

is most helpless, yea, most hopeless in his condition. He hath sinned away his day of grace. He hath sinned against Father, Son and Holy Spirit. He hath sinned against the Triune God. There is no person of the Trinity to which he can turn. "There remaineth no more sacrifice for sins." Heb. 10:26. This sin is complete. All is over. Doom awaits him. His condition is the most perilous imaginable. Is his condition yours? "Vengeance belongeth unto me, I will recompense," Heb. 10:30, saith the Lord. God's day of wrath for the sinner has come. He who abuses the very mercy of God, makes for himself the deepest hell. The angels are pouring out the vitrol from the "seven golden vials full of the wrath of God, who liveth forever and ever." Rev. 15:17. "It is a fearful thing to fall into the hands of the living God." Heb: 10:31.

THE SIN WHICH HATH NO FORGIVENESS

What is it? It is the triple sin against Father, Son and Holy Spirit. What is the UNPARDONABLE SIN? We must be specific. We must not be misunderstood. To get this remember what sin is. "Sin is any want of conformity unto or transgression of the law of God," or, in one word, sin is disobedience. Disobedience of what? Of the

"LAW OF GOD." Yea more, disobedience toward the Son, the second Person of the Trinity. Yea more, disobedience toward the Holy Spirit, the third Person of the Trinity. In one sentence we put it all. Here it is. THE UNPARDONABLE SIN IS DISOBEDIENCE AGAINST THE TRIUNE GOD. Why no forgiveness? Because "there is no fourth person of the Trinity," no one else to whom one can turn, no other remedy in the plan of salvation, no other saviour in the boundless universe of God. Cf. Acts 4:12. Sinner your condition is the most perilous imaginable.

THE PERILOUS CONDITION OF THE SINNER

You have broken God's Law. Sinned against Him. You have knowingly, willfully, purposely broken His law. You know that Jesus Christ is God's Son. You may have acknowledged that Jesus Christ is the central figure of the world's moral history, the grandest character of all the ages. He was man, the Divine man, in one word He was the GOD-MAN. He was without spot or blemish. His character was unique. He was sinless. "God was in Christ reconciling the world unto Himself. For He hath made Him to be sin for us who knew no sin,—that we might be made

the righteousness of God in Him." 2 Cor. 5:19-21. You may have acknowledged Jesus as the peerless character of all history, you may have even pronounced eulogies that pulsate with eloquence, but what will it all amount to, if He is not your personal Saviour? If your admiration does not make you more Christ like, what does it accomplish for you? Nothing. If it does not lead to reconciliation with God the Father, God the Son, God the Holy Spirit, has it advantaged you or hindered you? What has it profited you? Of what use, of what worth has it been to you? We answer nothing, absolutely nothing,—except to convince you of sin, to convict you of inconsistency,—"to condemn you out of your own mouth."

Let us look just a little closer. You recognize, yea, even admit that He is the Saviour of the world, the Saviour of the lost, and your only comfort in life and death is in the fact that Christ came just to save lost sinners. You know that you are a sinner, yea more, that you are a lost sinner. You acknowledge that Jesus Christ died on Calvary for you. What have you done? You have despised Him, neglected Him, must we not say purposely and willfully rejected Him? "What must I do to be saved." Acts 16:30. Asked one long, long years ago. The answer was, "believe on the Lord Jesus Christ and thou shalt be saved." Acts 16:31. This you

have refused to do. You have sinned against two persons of the Trinity; the Father whose law you have broken and Jesus Christ whom you have refused to accept as your Saviour. The Holy Spirit through this printed page is saying to you, "Son, son, give me thine heart," saying it with all the tender, pleading love the Omnipotent God can command. Shall you refuse Him? Shall you turn the Spirit away also? Do you realize that this is your last and only hope? Listen to love's warning. Be careful, beware! how you treat the Spirit. Do not drive the Spirit from you. Think what this must mean to you? Think! think what it would mean, if He should depart today never to return. Dare you spurn or drive the Spirit away? If He should depart, never to return, it would mean an all eternity of hell's awful doom. "What must I do to be saved?" "To whom can we go?" Jno. 6:68. "Believe on the Lord Jesus Christ and thou shalt be saved." Trust Him. Think! think what it would mean if you accept Him today. It would mean the lifting of every burden. Christ came unto His Own and His own received Him not. Jno. 1:11. He is now saying to you, "Come unto me all ye that labor and are heavy laden and I will give you rest." Matt. 11:28. Remember the omnipotent God says, "Him that cometh to me I will in no wise cast out." Jno. 6:37. "Neither

is there salvation in any other." Acts 4:12. Why not like Peter say, "Lord save me." Mt. 14:30. Only three words, the shortest prayer in all God's Word, but oh, how much there is in it. In John 6: 37 is absolute certainty of Christ's welcome. How rich and how full, how infinitely sweet, "I will in no wise cast out." Jno. 6:37. God hath sworn to keep His word. He will give you welcome. It means a welcome such as this world never has given and never can offer. It would mean peace, "Peace I leave with you." Jno. 14:27. It would mean the security of which Christ speaks, Of those whom thou hast given me none shall pluck them out of my Father's hand. Cf. Jno. 10:28-29. It would mean strength to withstand every temptation, for no temptation shall over take us, that we shall not be able to bear. Cf. I Cor. 10:13. It would mean power, for, "I can do all things through Christ which strengtheneth me." Phil. 4:13. Do you crave power? Here it is. It would mean at last a robe, a crown, heaven's joy in the "ivory palace" of the King eternal. What shall your decision be? Reason says yield. If you accept Christ, and die you will never regret it. If you die without accepting Him you will regret it through out all eternity. Does not reason say, do the thing you will never regret? You do it in other things. There is no excuse why you should not do it in this also.

Do you recognize the fact that you are a sinner? A sinner who has broken God's Law? For this you deserve to be punished. You must realize your condition is perilous. More you have been enlightened and yet refused to believe on Jesus Christ, God's dearly beloved Son. You have rejected Him as a Saviour. What is more despicable than this, you have and still are representing yourself as friendly, a friend even to Him. Man, do not blaspheme! Are not the actions of your life toward Him, those only an enemy would presume to do? This may seem hard. Stop, think just a moment, is not the influence of your life against Him? Can you say then, you are a friend, friendly toward Him? You have been illumined and acknowledged He died for you. If you refuse Him, your condition is more perilous. Another remedy in the plan of salvation you have spurned. More, perhaps you are at, this very time resisting the pleadings of the Holy Spirit, who is the guide into all truth. If He departs, there is no one else to whom you can turn. Do you realize how very perilous your condition is? A more perilous condition could not be imagined as possible.

WHEN IS THIS SIN COMMITTED?

God only knows, and yet there are conditions that make it so plain when man has committed this

sin, that, no intelligent person who has been a student of the Word can be mistaken. If there are aspirations and desires that are born of the Holy Spirit to be what God intended man to be, this sin has not been committed. If the Spirit still strives and pleads, perhaps scourges as a goad, this sin has not been committed. He who has committed this sin will find the Spirit has deserted him, his conscience no longer harasses him. He who is ill at ease, filled with fear, stung by remorse, may be certain the Spirit still strives, still pleads. LISTEN SINNER, SATISFIED WITH YOUR SINS, YOUR PRESENT EASE OF CONSCIENCE OUGHT TO ALARM YOU AS NOTHING ELSE IN ALL THE WORLD POSSIBLE. IT'S DANGEROUS, PERILOUS, YOUR EASE.

When does a man's case become hopeless? Just as soon as he has no desire, no disposition to repent. There is no depths of hell in the heart of man which the blood of Jesus Christ can not atone. If man only has the desire to take the way of escape, and will comply with the terms of the Book, peace will come. Time and again the evidence of God's Spirit has been flashed upon you. Every time you put away the pleadings of the Spirit, that much harder does it become. My arm was broken, the doctor said we could take the

splints off the next day. We went to school and like all school boys when recess came made a rush to go out on the play ground. Some one pushed us. Having the arm in a sling we could not save ourself, so, was pushed against the door jam. Result. Arm was broken again. Another long siege of splints. In time they came off. After they did, for months and months that hand was useless, just because it had gone for weeks and months without being used. So many a man is making it a most difficult thing to be saved. Bind your eye, leave it bandaged, remove it. Sight is gone, cause, unused. Let an object get into the ear. A friend of mine did. It remained there some three months. When it was removed hearing was gone. The ear drum was perfect, unhurt. Unuse the reason. Harden your heart long enough. No power on earth or heaven can save you. "Wait till twenty. It's one to five thousand chances against you. Go till thirty. It's one to twenty-five thousand. Go to forty, it's one to eighty thousand. Go to fifty. One to 150,000."

Yes, frighten, terrify, and it will, if he is reasonable, sane, as to his perilous condition as an unsaved man. Thus we see the moral man, the man who assures himself that he is as good or better than many a Christian occupies a very perilous position. But notice, the Christian he compares himself with. Is

he a strong, honorable, lovable Christian? Nay, he has picked out often the very weakest of the church members. A just and honorable comparison would compel him to pick out the very best Christian he knows. He classes himself as among the best of those outside of the church and why not make the comparison with the best within the church? An honest, upright, honorable man in justice to himself will do this, to say nothing of the justice done the members of the church.

You moralist, you moral men whose only boast is your morality, know yourself to be as good or even better than some who have professed faith in Jesus Christ as their Saviour, and have publicly acknowledged Him before the world which God's Word in Mt. 10:32 requires. They have obeyed the Command of God's Word, which you have not done, yet you try to make us believe you are as good as he who has done what God rightfully expects. You say of the child that obeys the father, "It's a good child." Of the one that does not, "It's a bad child." Have you obeyed "Our Father?" They have acknowledged their need of a Saviour, you have not done this, they have confessed Him as their personal Saviour, you have not. They have cast off their old allegiance, you have not, they have made the public declaration of this as the man who becomes a citizen of this country.

This as a citizen of heaven you have not done. They have stepped out boldly under the crimson stained banner of Calvary's cross, this you have refused to do. You are still under sin, in league with sin, in other words, you and the influence of your life are against Christ. When does an alien become a citizen of this land? Upon taking his oath of allegiance, having renounced his old allegiance. And it's so in becoming citizens of God's Kingdom. Hear me! You moralist incriminate God. You say it is possible to live a good life outside of the church of Jesus Christ, while God to provide a way of escape for you gave His only begotten Son to die on Calvary's heights for your sin. He died in your stead, that you might through His merit enter into the fruit of His life. MORALIST, SEE YOUR POSITION. You say God murdered His own Son. It was not necessary He die for you. You say it not by word of mouth, but by act of life as well. You have convicted, condemned yourself and that out of your own mouth. Remember our point is this. THE MORAL MAN, SO CALLED, OCCUPIES THE MOST PERILOUS POSITION. While the fact of uneasiness, restlessness, dissatisfaction with self, and the life one is living, is proof this sin has not been committed.

"He that despised Moses's law died without

mercy under two or three witnesses." Heb. 10:28. He who has left undone what he knows he ought to have done, if he will only yield to the strivings of the Spirit may be forgiven. But if he continues to blaspheme the Holy Spirit by "falling away" from the enlightenment, from the knowledge, from the aspirations, from the Spirit roused longings, he is in danger of committing this very sin. If he laugh, as it were, in the face of God, reviles the work of the thorn crowned King, spurns the Spirit aroused emotions, he is crushing, pushing from him his last and only hope of salvation. He who resists truth, knowing it to be truth, refuses duty knowing it to be duty, is rushing toward the goal of this sin. All that is necessary for him is to continue this again and again until the spurned, the despised and insulted Spirit deserts him. Then his doom is sealed, renewal is impossible. The Spirit has forsaken him. The Spirit is gone, yes gone—gone and forever.

We have seen two persons whom we are afraid committed this sin. One of these said to us, "It's no use, the desire to be a Christian is gone." The other said, "All is over, I have sinned away my day of grace." One of these is a judge high in the estimation of these United States. This judge was so aroused and convicted by a sermon we delivered in a meeting, that at its conclusion he fled from

the house of God, as from a burning building, leaving his overcoat behind him, when the themometer stood twenty degrees below zero, and it remained there in the seat from which he fled one week, before he remembered where he left it, and then one told him of it.

A WARNING TO ALL

This ought to be a lesson to all. It may be that you are just now doing the very thing that will cause the Holy Spirit to depart from you never to return. God's ways are past finding out, yet God can not always bear slight and insult. Just as each of us may, for a time, overlook slight and insult till at last the whole being seems to rise in indignation, to resent it, so with God. The way the Spirit works is not always the same. It may be the Spirit will come and plead with persistence year in and year out. It may be that like the awful storm that soon spends its fury, so the Holy Spirit may storm your very being. If this should be true, it is all the more likely that all the sooner will He depart and leave you, never, never to return. The Spirit's power and pleadings may be present at stated times. It may come in some sermon you chance to hear, that seems to touch the very inner, hidden springs of your being, while the heart grows

hungry for the love of God and His forgiveness. As we have said, God alone knows the ways and the workings of the Spirit. Remember the Spirit will not always strive. Moreover, every time you resist, it makes it all the harder for you to yield later. It is easier to give your heart to God, now, than it will be later. An illustration may enable you to grasp this. One day we went out into the yard and pulled up a little tree. It was perfect in every way. But it had grown only for a short time. It had sprouted from the seed that Spring. In the same yard were trees that had grown for years, that we did not attempt to pull up. Just so with sins. The longer they are left the harder it is to uproot them.

How may I know that I am a child of God? That I have been born again? Go to God's Word for the answer to this greatest of all questions to the soul's aspirations, longings, desires. No answer of man's will be safe, from you or me. My own personal experience may help you a bit. God's Word told me, "Those who are born again, love the brethren." This was the first ray of peace that came to my heart on this vital of all questions. Then, years later, I met another verse of Scripture that flooded my soul with certainty that amazed and surprised me. I had always based my hope of salvation and the hope of ETERNAL life upon the

words of Jesus as uttered in John 3:16. We had come to know the great word of that verse was the word of action—BELIEVE, BELIEVE, that is the word of all words in that verse. All who believe, get one thing worth every thing else in all the world, ETERNAL LIFE. We said to our own heart, for believing in Jesus Christ, the World's Saviour, we get ETERNAL life. When? As soon as we believe. If we get that, then it is impossible to ever lose it for then it would not be ETERNAL LIFE to us, if we could back slide, fall away, grow cold, yes, we might in enthusiasm cool off, but we can never lose the thing, for it's eternal.

We knew we believed in Jesus as our Saviour, He had spoken peace, peace so wonderful and marvelous to our heart, there was no doubting it. But to state it so others would believe and understand it as we did, that was for years a problem too great for us. Oft times we attempted it, and failed. One day in our personal work, we were talking with one of the members of our church who had for years been a Christian. Of this they were certain, but now in their home they were trying to lead one to Christ, and the sticking point was this, "How may I know, I'm born again?" God's Spirit lead us to say this. "Do you believe in Christ as your Saviour?" "I do." Then like a bolt of lighten-

ing out of heaven's blue came this. "Whosoever believeth that Jesus is the Christ, is born of God." I Jno. 5:1. And the word whosoever as in John 3:16 in the Greek is All here as it is there. "All who BELIEVE that Jesus is the Christ is born of God." "Why how simple, how marvelously simple, and yet how it floods my heart," this was the burst of joy from the one we were talking with. God's Spirit lead us to so use that, and so we give God the glory for the fullness of the Word. It explains, unfolds, illumines itself. Take it, let it lead and it will open every dark and obscure page and flood life's pathway with sunshine.

Let us summarize the points we have tried to make plain. You have enjoyed the privileges and the blessings of a Christian land. You have heard from the lips of God's servants, the truths concerning Christ, the Saviour. Just as you were instructed in the public schools, so, from the pulpit and the Sabbath school, you have been instructed in the truths of Christianity. More, you have enjoyed and have appreciated, to some degree at least, the blessings of the goodness of the gospel. You have felt the strivings of the Holy Spirit. You have realized that the passion and the death of Jesus Christ, as represented in the fifty-third chapter of Isaiah, has been fulfilled to the most minute detail in the death and crucifixion of Jesus Christ. "He

was led as a lamb, to the slaughter and as a sheep before her shearers is dumb, so he, opened not his mouth," i. e. you recognize the promises of the Old Testament have been fulfilled, and realized in the Christ as revealed in the gospels. You have seen the power of the gospel as it has wrought such mighty influences, lifting the down cast, setting them upon pinnacles of fame and honor. You have seen the man taken from the last ditches of sin, whom no one respected, whom no one loved, not even those bound by the closest bonds of affection and through the blood of Jesus Christ, the Saviour, he has gained the respect and confidence, yea, love, not alone of loved ones, but of all the community; nay more, of all the world. Witness John B. Gough. It changed a Saul, a persecutor, into a Paul, a Christ-like man. It made of Bunyan, the blasphemer, the Christian writer. "It can take Delia, the blue bird of Mulberry bend, a prostitute, a drunkard, living in the midst of the vilest characters of New York City, her face disfigured, her body diseased, her soul sin-scarred, and make of her one of the sweetest saints that ever labored for Christ, her spirit so akin to the Master's that souls were won from their sins by the fragrance of her life, her face so beautiful that as she lay in her coffin they said, "It seemed like the face of an angel." This same love transformed Jerry Mc-

Cauly. See him with the love of Jesus shining in his face and impelling in every action till at last he lay cold and still in death's embrace. He had established that wonderful rescue Mission of Water Street. After he was gone, a man of note was asked to go down and preach the funeral sermon. He was among the ablest if not the ablest preacher of the city. When he was asked to do this out of love, as an act toward one who had labored for the lost, he consented. He went supposing, there would be, but a few in attendance at the service. Upon nearing the Mission, he noticed, throngs crowding the same way he was going, becoming greater and greater all the time. In the mean time the word had gone forth that every one who had received some act of kindness from the departed, some uplift, could take a single rose and lay it on the casket. Stretching away in every direction for miles were solid lines with roses in hand. They began to file in past, each depositing their offering of love upon the casket. Flower after flower was dropped upon the casket until they began to fall over on the floor. The throng kept coming and going. The flowers, kept increasing, until those on the floor reached up and kissed the flowers on the casket and the body was covered by a wreath of flowers, that, were piled high one upon the other. Love! love, yes for the man who lived to crowd

other lives with the sweet fragrance and the graces of the love as told and revealed to the Word in John 3:16. What this gospel has done for others it can, and is able to do for you. Has not the Spirit been pleading with you and saying to you, the manly thing to do is to give your heart to Jesus? There is nothing so manly as doing the right thing.

THE KINGLIEST OF MEN

Jesus Christ was such. More, He was the manliest of men. To not do the thing one knows is his duty is cowardly. Accepting Jesus Christ never has degraded any man, but has always ennobled. True, Jesus Christ died on Calvary, but today He is honored as none other, and when Christmas time has come again what does the whole world do but celebrate His birthday? Yes, the cross still stands, the light still shines, His love still holds, His peace still rules, and the Man of Galilee is the Kingliest man this world shall ever see. The Holy Spirit pleads with you to give your heart to this Kingly One. What shall your answer be? Remember the Spirit will not always strive. If you do not accept Jesus Christ as your Saviour, judgment awaits you.

THE KINGLIEST AND THE MIGHTIEST OF MEN

A great ceremonial service was being held in which men were being consecrated for the Mohammedan priesthood with all the pomp and regal splendor money and power could command. A missionary of our church, watched the service with mingled shame and pain. At its conclusion, he said, to one of the officiating priests. "How long has this ceremonial service been going on?" "One thousand years." "And I suppose it will continue for another thousand years?" The priest shook his head. "And why not?" With down-cast head in low subdued voice, he spoke one single word. "JESUS."

MARVELOUS, AMAZING TRIBUTE. THE KINGLY ONE, IS THE MIGHTY ONE.

AN INESCAPABLE CRISIS

What is judgment but an inescapable crisis? The Greek word is KRISIS (kpísiv). Crisis is the English word taken from the Greek. Do you not see that a crisis awaits you? It's an awful crisis. It's your crisis, the crisis of your soul. The crisis hour is the decisive hour, the separating, the dividing hour.

A SOUL'S CRISIS

There is a time, we know not when,
A point we know not where,
That marks the destiny of men
For glory or despair.

There is a line by us unseen,
That crosses every path,
The hidden boundary between
God's patience and his wrath.

To pass that limit is to die,
To die as if by stealth;
It does not quench the beaming eye,
Nor pale the glow of health.

The conscience may be still at ease,
The spirit light and gay,
That which is pleasing still may please
And care be thrust away.

But on that forehead God has set
Indelibly a mark,
Unseen by man, for man
Is blind and in the dark.

Oh! where is that mysterious bourne
By which our path is crossed?
Beyond which God himself hath sworn
That he who goes is lost.

How far may men go on in sin?
How long will God forbear?
Where does hope end? and where begin
The confines of despair.

An answer from the skies is sent,
Ye that from God depart,
While it is called today repent,
And harden not your heart.

POEM BY J. A. ALEXANDER.

THE GREATEST PRIVILEGE OF THE WORLD

Whose privilege is this? It is the Christian's. The man who obeys the laws of our land has the same privilege in this life. The law never imperils, never endangers. He is never brought before a bar of judgment to answer for his actions. Just so there is NO JUDGMENT for the righteous.* "He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed on the only begotten Son of God." John 3:18. "Verily, verily I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5:24.

The Greek text uses the word KRISIS (κρίσιν), CRISIS IS OUR ENGLISH EQUIVALENT. The Revised version uses the word JUDGMENT where the authorized has the word condemnation or condemned. THERE IS NO CRISIS, NO

*But says one, "We shall all appear before the judgment bar of God." (Greek, Bema AWARD TRIBUNAL.) 2 Cor. 5:10. Yes, but for what do they come? It is not for the one class what it is for the other. Cf Jno. 5:29. The righteous will come up before the judgment bar of God not to be judged but to be rewarded. They will come there to have bestowed upon them the honors due them, to hear the Judge say unto them, "Well done thou good and faithful servant, enter thou into the joy of thy *Lord.*"

JUDGMENT FOR THOSE WHO ARE IN CHRIST JESUS. WHAT A PRIVILEGE! IT'S A GLORIOUS ONE. The thoughts of this flood the heart with joy unspeakable. God is good, yea, so good to us. Sonship means much. No judgment for the believer in Christ Jesus? Yes, and this is most reasonable. When we appear before the great white throne, we will be robed in Christ's robe of righteousness. Christ being the judge upon the throne, could not judge those appearing thus. He would be passing judgment not upon us but upon Himself. More, a man who keeps the laws here, i. e. of our country, is never placed in peril. Christ went through that for us once for all. He faced judgment for us. Died for us, died in our stead. BEING OUR SUBSTITUTE. Therefore, we go Scott free. The development of the plan of salvation is worthy of Consideration. After man sinned, for a time God bore with him. God's Word recognizes the fact, that, he who has broken God's Law is worthy of death. Heb. 10:29 says, "He that despised Moses's law died without mercy under two or three witnesses. Of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done de-

spite unto the spirit of grace." Here is the full truth just as we have developed it. The sin against the Father and the sin against the Son, is followed by the sin against the Holy Spirit. What we need to recognize is that, "vengeance belongeth unto me. I will recompense, saith the Lord." And again the Lord shall judge his people. "It is a fearful thing to fall into the hands of the living God." Do you believe this? If so why not flee to the refuge that God hath provided?

CHRIST OUR SUBSTITUTE

Christ is our SUBSTITUTE, there is hope in HIM AND IN NO OTHER. HE took our place, died in our stead, HE IS OUR ONLY HOPE. THERE IS ESCAPE IN NO OTHER. The blood of Jesus Christ cleanseth from ALL SIN. During the retreat of the army from MONS, a lieutenant was left behind, that he might gather together the few stragglers and bring them into the main army. While doing this, he came to a little French village, leaving the men, with him upon the outskirts, he crossed the paved market place and entered, the municipal hall, where were one hundred wounded soldiers being cared for by a number of RED CROSS NURSES.

A nurse was attending a dying lad, who was

startled by the scream of a shrapnel shell from the advancing Germans, burying itself in the wall of the adjoining building. "Will they come here nurse?" he faltered. "No, no, my laddie, this is a red cross hospital and we are safe."

The lieutenant, touched his cap to the nurse, "Is there anything I can do for you, we are leaving the place, and if you need anything, I will gladly supply it, if possible." "Nothing," was the answer, and he was gone. Just then she remembered, they had no red cross flag. Running to the door she called: "There is the pole, but we have no RED CROSS FLAG. The Germans will soon be firing upon us." Puzzled, amazed, he looked about him, for she had asked a most difficult thing, for he had no red cross flag, more, did not know where any were to be had at this time. "We need a flag, you must fix us a flag." He thought a moment. "Give me that white sheet and some bandages you have been using for staunching the flow of blood." She gave him what he asked. He laid the sheet upon the floor, smeared the bandages across it, in the form of a cross, dipping them in the pools, of blood, upon the floor, to make it more distinct, then ran it up on the pole and was gone. There it waves in the breezes, shot and sharpnel hissed and screamed through the air, but no man aimed his gun at that building. SAFE,

SAFE, UNDER THE BLOOD RED FLAG OF THE CROSS.

BE SURE YOUR SIN WILL FIND YOU OUT

Novack of the large apartment store of Cedar Rapids, Ia., went out with his friend Murry, became drunk, went to the store, where Novack killed his friend Murry. To cover up his crime and that his wife might secure the life insurance of the $20,000 life insurance policy as well as the fire insurance on the building, as the store was heavily insured, he Novack, disguised himself as Murry, he dressed in Murry's clothes, and was successful in getting away, after firing the store. The fire company did their best, but could save but a bit of the building. When clearing the ruins away, the body of Novack, as at first it was thought, was found, but the dentist identified a plate he had made, as the one made for Murry, and the sister of Murry, identified the shirt band, with Murry's name upon it, as that of her brother, and the laundry confirmed it, the number and the name being that of Murry's also on their list.

The insurance companies, at once, put their detectives at work upon the case. It was two years before they found a single clew, and then just one, and that way out on the Western border of Mon-

tana, a man was seen, answering to the description of Novack. With this single clew, they renewed the search, and at last, two years later they came upon Novack, in the Klondike. After his arrest, he confessed that from the time he left Cedar Rapids, till he reached the coast, he had changed his clothes twenty-six times, and yet four years after the crime, with just one single clew, miles and miles from the place of the crime, he was captured. Be sure, as the blood hound tracks down the slave, so sin its man.

HEAR US, ONCE WE WERE SINNERS, CHRIST OUR SUBSTITUTE TOOK OUR PLACE, FREED US, WILL YOU, IF YOU ONLY WILL LET HIM DO IT. We plead, give CHRIST A CHANCE, LET HIM TAKE YOUR PLACE, AND YOU GO FREE.

In those awful dark days, in the old prison pen at Andersonville, when the boys were dying at the rate of 100 to 150 a day, with the hot pitiless sun, boiling down upon these men, who dug desperately into the hillside to escape the solar rays, for there was no shelter from the burning sun. With their only water supply, that came from the little creek, into which the filth of the Confederate army station above was cast, when men were crying for water, WATER, AND, THERE WAS NONE, AND, YET THEIR CRY BILLOWED

AGAINST THE GREAT HEART OF GOD, AND HE HEARD AND ANSWERED, GIVING THEM PROVIDENCE SPRING.

An exchange of prisoners was made one day. Frank Smith was given a small yellow cardboard with the number 56 upon it. His exchange number. Never, NEVER WAS A LITTLE BIT OF CARDBOARD SO VALUED. It meant life, it meant freedom, the very thing he longed for most of all. In Frank's company was an infidel. Frank's friends, one after the other, came and congratulated him and gave him their message, and many knew it would be their last message, to loved ones. At last the infidel came. He picked up a piece of brown paper, scribbled a few words of endearment upon it to his wife, and loved ones. Into his face there came a longing words can never tell, or picture to any mind. In his face was a pathos only God and angels can understand. Bowed and broken he said, "Tell them, I'm hoping against hope. I'm so weak I can only with the greatest difficulty stand," and the swaying of his body told more, than his words. "I never expect to see them again. Frank, I never, NEVER IN MY LIFE BEFORE BEGRUDGED ANY MAN THE GOOD FORTUNE THAT CAME TO HIM, BUT I CAN NOT HELP WISHING I WAS GOING TOO." A

great sob shook his frame, his body trembled as the aspen leaf under the wind.

Just then the order was given. "Those with the exchange numbers, FALL IN LINE." "Listen Jim, you take my number, go; I'll stay, when they call the roll out there, you answer Frank Smith, and when they call in here, I'll answer for you. GO." He thrust the cardboard into the hand of Jim. The infidel said, "Frank, I won't, I won't do it." "Listen Jim. My father, my brother, my sisters, my wife, my loved ones are all dead. I have not one single relative living in all the world. Nobody will miss me if I die. Jim you MUST GO, I WILL STAY." Tears streamed down the face of both men. "Jim closed his hand upon the cardboard Frank was still pressing into his hand. He fell in line. With gentleness and tenderness, and love gleaming in his eyes, he lifted the cardboard to his lips, kissed it again and again, waved the kissed hand to Frank, and he was gone." "Jim, remember that is just what Jesus did for me. He stepped in line and took my place, became my SUBSTITUTE, and He wants you to let HIM DO THE SAME THING FOR YOU. I'm a free man in Jesus Christ, MY SAVIOUR, READY TO GO, YOU ARE NOT READY YET. GO, I'M GLAD TO STAY FOR YOU, BUT PROMISE TO MEET ME OVER

YONDER." Jim went home to his loved ones, Frank went home to glory. AH! YOU OUGHT TO HEAR JIM TELL IT. He can picture how Jesus took his place in the line as no man in all the world can do it. He never tires of telling the wonderful story how Frank led him to see Jesus died for him.

THE SINS OF THE OLD TESTAMENT vs. THE SINS OF THE NEW

The sins of the Old Testament are preeminently against God the Father. (They must be for Christ had not come, necessity compells this). The sins of the Gospels are preeminently against the Son. He was here in person, and was by many rejected, a thief and a robber they preferred above Him. The sins since the coming of the Holy Spirit, i. e. since the day of pentecost are preeminently against the Holy Spirit. "He is the guide into all truth" but men refuse Him as guide. This guide is the same Spirit that descended upon Jesus Christ as He stood upon the banks of the Jordan when He was baptized, bursting through the blue above, coming out from the glory world to be His guide as yours and mine into all truth. It was the same Spirit that led Him into the wilderness, through every temptation, and at last into Gethsemane's garden, to Calvary's

heights, to complete victory and at last home to glory.

The point we are now making is this. Jesus Christ, who was God, became man, "emptied Himself," laid aside His deity, veiled it in human flesh. He became a man. Met sin as a man, just as you and I must meet it. He was led by the Spirit, the guide into all truth, just as you and I can be led, if only we will follow the guide. Gracious thought of God's Word. This faithful, and tried guide of Christ's, He sends to be your guide and mine. Having tried Him again and again, having found Him a faithful, trustworthy guide, Christ now recommends Him to us also.*

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*Christ was the God-Man but he lived and faced sin just as a man. Yet men say there are things in His life that show He had a larger, more accurate insight into other lives than any other man of His time. Let us resort to our algebraic equation and see this truth simplified.

Christ while upon earth was man, having laid aside His deity.

Man is not equal to God.

The Holy Spirit is God.

The man Christ + the Holy Spirit is equal to God.

God is infinite. Therefore the man Christ + the Holy Spirit is equal to INFINITY.

Now let us consider man. We are such. Man is not equal to God, but man plus the Holy Spirit that Jesus Christ promised to send makes man equal to God.

Man + the Holy Spirit is equal to infinity.

"I can do all things through Christ which strengthened me." Phil. 4:13.

"With God all things are possible." Mk. 10:27.

"One can chase a thousand, and two can put ten thousand to flight."

Do not misunderstand us. Because we say men today are sinning preeminently against the Holy Spirit, that they are not also sinning against God the Father, and God the Son. True also in Old Testament dispensation times. We recognize the sorrowful facts as they exist. Men are taking God's name in vain, breaking His Laws openly and defiantly. Jesus Christ the Saviour is still rejected, but the point we are making and pressing home is this, today men are sinning preeminently against the third Person of the Trinity.* They are refusing their last and only hope. Their condition is more perilous than the sick man who faces the doctor, who after careful and thorough work comes and says to him, "This is the last, the only remedy I have left now that I am going to give. If this fails there is no hope." Would it not be reasonable to expect that men would grasp more readily and eagerly their last and only hope of salvation? The sinner it seems to us is the most audacious, the most unreasonable of all persons. "It is a fearful thing to fall into the hands of the living God." The sinner faces perdition. How thankful we are for this word. Cf. Heb. 10:39. "But we are not of

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Have you ever heard one blaspheme, using the name of the Holy Spirit? We have not. Men resist, spurn the Holy Spirit. They break the commandments, take God and Christ's name in vain, but never the Holy Spirit's name have we heard in oaths.

those who draw back unto perdition, but *of* them that believe to the saving of the soul." If a man gains the world and dies, has he not lost more than the world? Said one of a departed person, "What did he leave?" "O! he left it all," was the answer cutting to the very quick. And shall we add of you. "they left it all," lost the world and their soul also. But do not forget this. "You have not lost existence, but you have lost the possibility of all joyous existence. You have not lost being but you have lost well being." "But beloved we are persuaded better things of you, and things that accompany salvation."

WHAT NO ONE CAN AFFORD TO MISS

Think for a moment of the glory and the grandeur of the age that is to come; ah! if you really have tasted of the powers of the coming age you must realize its beauties. "Eye hath not seen, ear hath *not* heard, neither hath entered into the heart of man the things which God hath prepared for those that love Him." I Cor. 2:9. Eye hath not seen! Think of the beautiful things that your eye hath looked upon. God's Word says, these are as nothing in comparison with the beauty of the things that God hath prepared for those that love Him. Ear hath *not* heard? It has been our pleasure to

listen to some of the grandest and most inspiring of all music. How sweet the memory of that occasion! There were a thousand stringed instruments and several thousand trained singers. It did seem to us, that each of those singers, were trying to out-do the others in praise, they were just trying to tell to us the glory that Jesus Christ brought into the world. One said "As I sang it seemed my heart would burst with joy in the love of the Master, and I was trying to put that same love into my voice." Certainly their singing did tell of the peace and joy Christ brought into the world. Praise crowded praise, love crowded love, while glory crowned all. As we listened we leaned forward lest we fail to catch one sound. The walls seemed to send back the glad song to each listening, spell-bound heart. Looking upward we thought surely the angels of heaven must be leaning from the highest battlements of heaven, just as those from the highest galleries of the Auditorium, that they might catch the glad refrain that rolled on and up "in surges that billowed against the heavens." When it came to the Hallelujah chorus, "it did seem to us that all heaven was shining through."

After the Civil war was over a peace Jubilee was held in the city of Boston. "Forty thousand people sat and stood in the great coliseum erected for the purpose. Thousands of wind and stringed

instruments. Twelve thousand trained voices. The master pieces of all ages rendered, hour after hour, day after day, Handel's 'Judas Maccabeus,' Sphor's 'Last Judgment,' Beethoven's 'Mount of Olives,' Haydn's 'Creation,' Mendelssohn's 'Elijah,' Myerbeer's 'Cornation March,' rolling on and up in surges that billowed against the heavens.

The mighty cadences within were accompanied on the outside by the ringing of the bells of the city, and cannon on the commons, discharged by electricity, in exact time with the music, thundering the awful bars of a harmony that astounded all nations. Sometimes I bowed my head and wept. At other times I stood up in the enchantment, and there were moments when the effect was so overpowering I felt I could not endure it.

When all the voices were in full chorus and all the batons in full wave and all the orchestra in full triumph, and a hundred anvils under mighty hammers were in full clang, and all the towers of the city rolling in their majestic sweetness and the whole building quaked with the boom of thirty cannon, Parapeta Rosa, with a voice that will never again be equalled on earth until the archangelic voice proclaims that time shall be no longer, rose above all other sounds in her rendering of our national air, the 'STAR SPANGLED BANNER.' It was too much for a mortal, and quite

enough for an immortal to hear, and while some fainted, one womanly spirit, released under its power, sped away to be with God." (Extract from Talmage's sermon, CHANT OF THE CORNER STONE).

But ear hath not heard! Eye hath not seen, neither hath entered into the heart of man the beauty of the things that God hath prepared for those that love Him. How! how can you afford to miss all this that awaits those that love God!* God will turn and over turn until He shall rule whose right it is. Assured victory is His. If you do not accept Jesus Christ assured defeat is yours. In the world to come His reign will not be disputed. The glory and the grandeur of the things that God hath prepared for those that love Him, who! who can conceive it! No word of man can describe it, no tongue of man can tell it, no pen of man can write it, no brush of man can paint it, no mind of man can imagine it, yea, no mind of man can grasp it, not even the "Myriad Minded" of earth's greatest, it's beyond all conception. Its glory and its grandeur, who! who can fully understand? The pure in heart shall see God,

*There is another side you will do well to consider, you can well afford to miss it all. In fact will we are very certain in eternity be glad that you have missed it. You will miss the torment, the anguish, the regret, the agony of the place prepared for the Devil and his angels.

know and understand it all some day. But for those who sinned willfully, after having received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain, fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries. A man that hath set at naught Moses's law died without mercy on the word of two or three witnesses, of how much sorer punishment think ye shall he be thought worthy who hath trodden under foot the Son of God and hath counted the blood of the covenant, wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace? For we know Him that saith, "Vengeance belongeth unto Me, I will recompense, and again the Lord shall judge His people." "It is a fearful thing to fall into the hands of the living God."

Are ye of them that shrink back unto perdition, or of them that have faith unto the saving of your soul? Let the teaching and the life of the Man of Galilee so form and fashion your life, that when at last life's finished structure is completed, life's scaffolding torn away, standing before the Master workman of all the ages, God grant that He shall be able to say to you, YOU HAVE BUILDED LIKE GIANTS AND FINISHED LIKE JEWELERS, WELL DONE THOU GOOD AND FAITHFUL SERVANT ENTER THOU IN-

TO THE JOY OF THY LORD. THEN AND NOT TILL THEN WILL YOU UNDERSTAND AND COMPREHEND THE JOYS THAT AWAIT THOSE WHOSE HOME FOR AN ENDLESS DAY WILL BE HEAVEN. HEAVEN! SHALL IT BE THY HOME THROUGHOUT ALL ETERNITY? THAT RESTS WITH YOU AND YOU ALONE. WHAT SHALL YOUR DECISION BE? REASONABLE OR UNREASONABLE. WE PLEAD, DO THE THING YOU CAN NEVER REGRET, BE REASONABLE. BE A MAN, ACT AS SUCH WITH INTELLIGENCE. WHAT SHALL IT BE, A FUTURE WITH CHRIST, OR A FUTURE WITHOUT CHRIST?

WHEN IS THIS SIN COMMITTED?

When a man has past REDEMPTION POINT. On the banks of Niagara River, where the waters begin to toss and tumble and roll, and whirl and swirl most desperately, preparatory to their final plunge, is a sign board which bears these words.

"PAST REDEMPTION POINT"

To read it, even while one feels the firm soil beneath his feet, sends a shiver of horrors through

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one's soul, as one looks upon the turbulent waters, and realizes the full meaning of that strange legend. The one who gets into those waters and is carried by the current past that point into the swell and the swirl of those boiling, tumbling, plunging rapids, PAST REDEMPTION POINT, can not retrace his way, can not be rescued by friends.

This is a faint picture of the condition of one who has PAST REDEMPTION POINT UPON LIFE'S SWELLING CURRENT. PAST FEELING, PAST HOPE, PAST LOVE AND HELP OF LOVED ONES.

Since the copy has gone into the hands of the printer, this incident has come to us. A man rejected the strivings of his friends and refused to listen, saying, "Not now, later I will think of this." In a few weeks he was taken sick, he sent for the man who with tears streaming down his face had pleaded with that man saying, "How can you be so indifferent to your own welfare?" To which he calmly answered, "Why should you be more concerned about my salvation . than myself?" "Simply to see you a saved man, I know your danger," was the answer.

The doctors did their best, the man grew worse, rapidly, and in three days time the man was told, "You have only a few days, at best, if you have any preparations, or things of importance better at-

tend to it." "Doctor, do you mean to tell me, I can never get well?" "There is no hope for you, none."

"Send for the minister," said the wife, "send for the minister." He came, did his utmost, but there was no feeling. The sick man asked them to go to the undertakers, get a casket, bring it to his home, into his room. He put out his trembling hand, and said, "This is my casket." Then he wrapped upon it with his hand, saying, "In a few days, the cold clods of earth will rattle upon the rough box, as my hand now does upon the lid," but there was no feeling, and so he died.

Past the day of REDEMPTION! PAST FEELING, PAST HOPE! Reader, eternity is coming. It's certain. There is no escape from this. None, absolutely none. Remember, God's Spirit may now be striving with your heart. Listen to the pleadings of a soul who has seen men, with eternity in their faces.

Your frail craft may not weather the storm until another revival comes round. Now is the accepted time, now is the day of salvation. We are reminded how David Smith, D. D., tells of a little yacht that was cruising among the western isles of Scotland, when, one sullen evening, a gale set in from the broad Atlantic. It came with long swells, and moanings, the craft was caught off a perilous lee-

shore. There was no shelter at hand, but the old skipper was on the coast where he was raised as a boy, and knew that shore as none other. He had oftimes played there. Knew every crany and crook, and every nook. Through the gloom, he sighted an old familiar spot on the cliff just ahead of them, and knew there was a harbor there, some little distance away. At once he began to steer to it. And so through the gloom, lit only by the gleam of the phosphoresence now, the little ship plunged on and on, amid the wild welter of wind and wave. At length they swung into smooth water, and they let go the anchor, and turned into their berths for the night and slept peacefully.

In the morning the master of the ship came on deck and surveyed the scene—a narrow channel, with sharp rocks jutting here and there, and all awash with boiling surf. His face went white, his voice trembled. "To think of passing that way! The least swerve of the tiller, and those jagged teeth would catch the frail timbers of this craft, grinding them to splinters, and every life would have perished." He stood transfixed, as he gazed and studied the narrows. Then with a shudder, he addressed the skipper in these words. "Did we—did we pass there in the darkness?"

Listen to reason. We know a bit of life. We know if men put off settling the question of their

eternal welfare, the Spirit may leave them, and they be lost, yes, and forever. Captain O'Brien, my friend told me this: A ship was sailing up the St. Lawrence on her return trip. It's a fine channel, rock buttressed banks. A fog settled down upon them. The passengers became alarmed. The first class passengers elected one to go to the captain and request him to slow down to half speed. The man came on deck. Met the mate, asking he be permitted to speak with Captain Dutton of the ship, in behalf of the passengers, as they were afraid of their lives.

"You can not see him Sir, for he is away up in the rigging in the masts, above the fog. He can see the rock buttressed banks on either side. ALL IS SAFE." SO OUR PILOT IS ABOVE THE CLOUDS, AND ALL IS WELL. TRUST HIM, HE WILL BRING YOU THROUGH IN SAFETY TO THE ETERNAL SHORE.

Listen to reason. We have known many to pass this way, through the narrows with "OUR PILOT," and now they are safe. Will you pass this way as others have done, and be glad all the years? yes, and all the eons, forever and forever.

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